

The Missionary Intelligencer.

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NUMBER 10.



Group of our missionaries in attendance at the conference of missionaries at the rooms of the Foreign Christian Missionary Society, September 5-6. Fourteen of these are newly appointed and are sailing this Fall. See page 306.

FINANCIAL EXHIBIT.

FOR ELEVEN MONTHS.

Comparing the receipts for Foreign Missions for the first eleven months of the current missionary year with the corresponding time last year shows the following:

	1905.	1906.	Gain.
Contributions from Churches.....	3,299	3,373	74
Contributions from Sunday-schools.....	3,534	3,643	109
Contributions from C. E. Societies.....	913	1,058	145
Individual Contributions	1,433	1,112	*321
Amounts	\$220,484 76	\$221,333 44	\$848 68

Comparing the receipts from different sources shows the following:

	1905.	1906.	Gain.
Churches	\$86,011 36	\$91,069 65	\$5,058 29
Sunday-schools	59,770 68	62,266 70	2,496 02
C. E. Societies	7,805 82	8,269 58	463 76
Individual Offerings	23,723 76	27,488 12	3,764 36
Miscellaneous	13,948 01	9,788 94	*4,159 07
Annuities	24,125 50	14,887 74	*9,237 76
Bequests	5,099 63	7,562 71	2,463 08

* Loss.

Gain in regular receipts, \$7,623.36; loss in annuities, \$9,237.76; gain in bequests, \$2,463.08.

COMPARATIVE STATEMENT FOR AUGUST, 1906.

	1905.	1906.	Gain.
Contributions from Churches.....	74	96	22
Contributions from Sunday-schools.....	201	183	*18
Contributions from C. E. Societies.....	90	84	*6
Individual Contributions	89	79	*10
Amount	\$12,683 86	\$19,134 55	\$6,450 69

Comparing the receipts from different sources shows the following:

	1905.	1906.	Gain.
Churches	\$3,512 77	\$4,651 22	\$1,138 45
Sunday-schools	3,716 34	3,037 83	*678 51
C. E. Societies	1,345 08	732 75	*612 33
Individual Offerings	2,660 72	3,360 74	700 02
Miscellaneous	1,448 95	5,852 01	4,403 06
Annuities		1,500 00	1,500 00

* Loss.

Gain in regular receipts, \$4,950.69; gain in annuities, \$1,500.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

Don't miss the Buffalo Convention, October 12th-18th. It will be a great meeting.

A church that is not alert to save the world will save few in its own immediate community.

Unless the missionary affairs of your church are under complete control, you are walking on the brink.

For a gift of \$50, your church may have a share in a station on the foreign field. Write for literature concerning the "Station Plan."

Dr. A. L. Shelton, Ta Chien Lu, West China, says: "J. C. Ogden and wife are doing fine. You hit the nail on the head when you sent them, sure."

We are making up the itinerary for the winter campaign of Missionary Rallies. You will aid us much by writing to us if you wish a rally at your church.

Since our last issue we have received a number of gifts on the Annuity Plan. We hope this plan will more and more commend itself to the friends of the work.

Send for our new booklet on mission-study classes. It will tell you what you need to know about the organization of your people for the study of our great mission fields.

Paul's inspired rule of three: Let every one of you (individually) lay him in store on the first day of the week (systematically) as God has

prospered him (proportionately).—I Corinthians 16:2.

The measure of a preacher's success twenty years ago was his ability to preach a few great sermons. To-day his ability to lead a church to help save the world ranks higher.

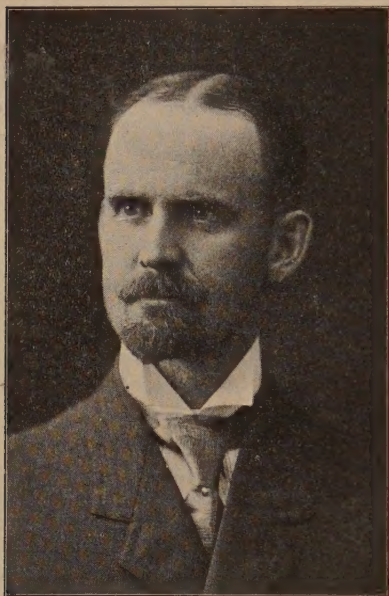
We are receiving many orders for the sets of Japanese curios to be used in the primary department of the Sunday-school. There is no better way to fascinate the boys and girls with missions than this. Send in your order.

We are glad to report a gain in the regular offerings for eleven months of the missionary year, but regret the necessity of reporting a loss in annuities. A large number of new Living-Link churches has been enrolled.

A Christian business man is as much called to make money for the Lord as a preacher is called to preach for him. He will be held as accountable for the proper bestowment of his wealth as the preacher will be for the proper presentation of the truth.

The American Protestants support 1,123 missionaries in China, 1,000 schools and colleges, 100 hospitals and dispensaries which treat 400,000 patients annually, 9 presses which issue each year 119,000,000 pages; while they expend for this enterprise over \$1,250,000.

Prof. H. T. Sutton, of Cotner University, Bethany, Neb., is willing to hold Missionary Institutes with churches, spending from Friday to Monday evening, giving five or six addresses. Churches in reaching distance of Bethany will do well to correspond with him.



W. L. Porterfield, Long Beach, California,

Who will in the future provide the salary of a missionary, \$600, on the foreign field. He is a consecrated business man. We ought to have a hundred business men supporting a missionary each.

The character of one missionary was summed up in these sentences: "To imitate Christ was his study; to serve Christ was his delight; the glory of Christ was his constant aim; the cross of Christ was his constant theme." The life and labor of such a man could not but be fruitful.

The Hopkinsville church and Sunday-school lead all the churches and Sunday-schools in Kentucky this year for Foreign Missions. Their combined offerings amount to \$968.70. H. D. Smith is the pastor. This is not a rich church, but it has a vision of God, and is rich in faith and good deeds.



W. A. Moore,

Pastor of First Christian Church, Tacoma, Wash. This church will in the future support its own missionary on the foreign field, although they have just begun the building of a new \$35,000 house of worship. The pastor and church believe the larger missionary interest will help them in the building. They are right.

Mrs. R. C. Dugan, Marion, Ohio, speaking of The Missionary Intelligencer says: "You may begin my subscription with the June issue, and do not take my name off your list any more, for I can not afford to do without The Intelligencer; the November issue is worth the price of the paper."

A recent imperial decree in China calls for the observance of Sunday as a national holiday. It is probable that the decree will not be generally observed, but the fact that such a decree was issued is a significant fact. It shows how strong is the aspiration of the Chinese for Western civilization.

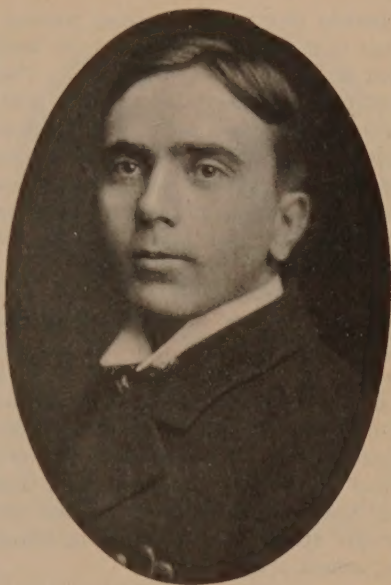
A most striking indication of the adoption of Western civilization by the Chinese is that found in the decree issued by Chang Chih-tung, ordering that the New Testament be introduced into all the schools of Hunan and Hupeh provinces. These provinces have a population of fifty-eight millions.

The work in the regions beyond helps every department of the work at home. Nothing can be more evident than this. The money given for Foreign Missions is not so much taken from the work of Home Missions. Every dollar given for Foreign Missions calls out two or three for the work in America.

A brother in Illinois, with whom one of our missionaries had been sojourning, writes: "He has been with us for the last six weeks, and from him we learned much about missions and missionary work, which leaves room for but one conclusion—we have either got to support the mission work or abandon our plea." Quite right.

In some of the new schools in China four precepts are taught the children: "Do not be given to wine; Do not be given to gambling; Do not bind girls' feet; Do not touch opium." Such teaching is bound to bear fruit. China must abandon gambling and opium and foot-binding if she is to become one of the foremost nations of the world.

China is to-day where Japan was thirty years ago. If Americans respond to one of the greatest opportunities ever confronting the Western nations and guide this groping empire into modern liberty, modern education, and modern invention, 437,000,000 human beings will emerge into Western civilization within a generation.



Dr. W. C. Widdowson.

Dr. Widdowson has gone to Bolengi, Africa, to serve as a medical missionary. He is a graduate of the Medical College of Kentucky University, Louisville.

Andrew Linkletter, the State Evangelist of West Virginia, is as much concerned about the work of the Foreign Society and the work of the American Society as he is about the work in his own State. He makes it his business to help every offering. As a result of this policy the work in West Virginia is in a most flourishing condition.

Recently the Empress Dowager of China issued an imperial decree, exhorting all parents not to bind the feet of their daughters. On being informed that the decree was ignored by the officials and people, she issued another decree, saying that in the future no men will be taken into office whose wives or daughters have bound feet.

Bishop Hartzell tells young missionaries that the good sense of the best men in the world is with them. The best men among statesmen and commercial men are in favor of the widest spread of the gospel. There are those who are indifferent or opposed, but such men are not informed. They do not know the work that is being done and its value.

Whilst we are building schools in the Christless lands, the Chinese are turning the temples into schools. The gods are pulled down from their pedestals and thrust out of doors to make room for the boys and girls, who are eager to learn. In some cases the buildings are pulled down, so that the temple stones may be used in building school premises.

The church at Bolengi has 116 members and employs and supports fourteen evangelists. It takes \$35 to support each evangelist on an average. This church, made up of people called out of barbarism within a few years, gives \$4.22 for each member for missions. With such giving at home, our missionary offerings would amount to millions of dollars each year.

The House of Commons unanimously reaffirmed its conviction that the Indo-China opium trade is morally indefensible, and requested His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close. This is one of the notable events of our time. It is an event for which all Christian people should give devout thanks to God.

C. S. Medbury, the pastor of the University Place Church, says, "The Intelligencer has been peculiarly rich of late." Many other friends have said the same thing in substance. No other periodical in the world gives the facts about our own men and women

on the field. Every one who has any interest in missions would do well to help increase the circulation of this magazine.

The editor of a Japanese paper, himself not a Christian, pays this tribute to Christianity: "Look all over Japan. To-day more than 40,000,000 have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this moral advance. We can find it in nothing else than the religion of Jesus Christ."

Railroads have a supply of men on hand all the time, so that if one man or one crew should be disabled, the vacancy will be filled and the work will go on as usual. That is the way it should be on the mission fields. Because one man has to come home, the work should not suffer. The staff should be so strong that the work will go on if one man or more than one must retire for a time.

There are always a few preachers and some church officers at the National Convention that talk as big as life, and offer unsolicited advice as to the program and missionary methods, etc., that have not lifted their fingers during the whole missionary year to help turn the missionary wheels. Let him talk loudest who does most; he who does little or nothing might listen with profit.

Each year there is a sacred festival at Allahabad, in India, at the junction of the Ganges and Jumna. As the great procession of "holy" men passed through the three million worshipers, these poor deluded fellows rushed forward to cover their heads with the sands upon which these "saints" had walked. Some, more eager than the rest, actually ate the sand, hoping

thereby to satisfy the longings of their souls.

T. J. Golightly writes concerning the publications of the Society as follows: "The July-August issue of the Voice is at hand. I have read it, not a word has escaped me. It seems to me that would arouse hearts as feelingless as marble. The last issue of the *Intelligencer*, as is every issue, is magnificent. I am unable to understand how any one could read it, and not become aflame with missionary zeal."

At the Conference of Missionaries, Mrs. A. E. Cory said: "My deepest inspiration as a missionary comes the assurance that I can go back to China again and spend my life there." Mrs. Cory suffered a very critical surgical operation while in America, and for a time it was thought she could not go back. The great longing on the part of our missionaries to get back to their work is very inspiring.

It would be a good thing for the cause of missions if rich people would visit the fields and see with their own eyes what the Lord is doing. Instead of a trip to Palestine, it would be well for hundreds to visit China and Japan and India. In Palestine one can see the place where the Lord worked signs and wonders long ago. In the mission fields he is at work now, and his operations are plainly visible.

By the time this issue of *The Intelligencer* reaches its readers, a group of missionaries will be on the way to their fields. The friends of the work should pray for them, that they may be protected and prospered as they go to give the nations a knowledge of the one true God and of him whom he did send, even Jesus Christ. Prayer should be offered that the new workers and the old may begin their work in the fullness of the blessing of Christ.



A. C. Smither, Pastor First Church, Los Angeles California.

He and his wife will in the future provide the salary of a missionary on the foreign field, or \$600.

It will be remembered that the church to which he ministers is also a Living-Link in the Foreign Society.

The church in Antioch gave her best in the persons of Barnabas and Saul. That is what the church should be doing to-day. The church in Antioch was prospered and blessed, and the gospel was carried into Asia Minor and into Europe. The church will be blessed to-day and prospered if it will give its best to carry the gospel to all the ends of the earth. There is nothing so fruitful as self-sacrifice.

One of the great viceroys of China is repressing opium-smoking vigorously. He has proposed 1908 as the outer limit of grace for opium-smokers, and any unreclaimed by then will be registered, branded as "black people," debarred from the public examinations and office, degraded and disgraced. The best men in China are opposed to the opium traffic, and are planning its overthrow.

Prof. F. H. Marshall, who was under appointment by the Foreign Christian Missionary Society to go to Christiania, Norway, in September, is prevented from going by nervous prostration. His physician demands ab-

solute rest. This is a great disappointment not only to the Foreign Society, but, to the mission workers in Christiania. His many friends will hope for his speedy recovery.

The missionaries of the Foreign Society in the Philippine Islands report 540 additions during the past year. When it is remembered that there are only three men there giving themselves wholly to evangelistic work, it will be seen that these are most encouraging figures. The Society has recently expended \$16,000 in ground and a building in Manila. This work was begun only five years ago, and there are already seventeen organized churches.

John T. Brown, of Kentucky, who has been having marvelous success in evangelistic work in Australia, reports a rising missionary interest among the churches in that land. He leaves Brisbane for Yokohama, Japan, October 12th, and will visit our missions in Japan and China, and will reach India about January 1st. He is deeply interested in the missionary work, and his visits will be a source of encouragement and help to the workers.

The great need of the fields is the need of workers. Some people who were addressed by some missionaries, said, "What can we learn in one or two lessons? If it is all true, why did not you come sooner, and now that you have come, why can not you stay?" Now, as of old, the harvest truly is plenteous, but the laborers are few. May it not be that this is because the church has not been praying the Lord of the harvest to send forth laborers into his harvest?

W. J. Bryan has visited most of the mission fields of the world. On his return home he tells his friends and

neighbors that he will always be a friend and advocate of Foreign Missions. He says, "I have felt more pride in my countrymen than ever before, as I have visited the circuit of schools, hospitals and churches which American money has built all around the world. The example of the Christian nations, tho but feebly reflecting the life of the Master, is gradually reforming society."

The Foreign Society hopes to be able to raise \$250,000 by 1909 as a special fund to provide land and buildings in the various fields it is cultivating. Not less than \$50,000 is urgently needed at once in Cuba alone. The need in other fields is great. We ask the co-operation of friends in this great enterprise. Cash and pledges are in order. Suggestions will be thankfully received. More on this subject from time to time.

"God so loved the world that he gave." Love must express itself or cease to exist. If there is no desire to express our love, we may well doubt if we really do love. Love expresses itself best in giving. True love never counts the cost. Giving is as inseparable from love as heat is from fire. Our Lord said, "If ye love me, ye will keep my commandments." His last and great command was, "Go ye therefore and make disciples of all the nations." If we do love him we shall keep this and all other commands.

The work done in Uganda is one of the most marvelous in the history of the church. In 1885 there were two hundred Christians; now there are more than fifty-six thousand. The additions last year numbered 4,355. In the year 1885 there were no native ministers; now there are thirty-one ordained and 2,254 unordained work-

ers. Of many of the converts it can be said that their great desire is that God and his truth shall reign in the land. One went out to a district to serve as a teacher without remuneration. She said, "The people of my childhood are in darkness. How can I be in the light and not go to them?"



T. J. Arnold.

Years ago four young Englishmen went to China to assist in the mission. They had been trained by W. T. Moore in the West London Tabernacle. Only one of the four is now living. T. J. Arnold entered into the life that is living indeed on the 20th of August. He suffered much from a disease which is known in the Orient as the sprue. He leaves a wife and six children, the oldest nine years of age. He was a faithful and efficient missionary. In his death the Society suffers a great loss.

In the September Atlantic, Chester Holcombe says, "The manufacturing and commercial interest in the United States, even tho indifferent or actively hostile to the direct purpose of the missionary enterprise, could well afford to bear the entire cost of all American missionary effort in China for the sake of the large increase to trade which results from such effort." He shows that every missionary is, whether willingly or unwillingly, an agent for the display and recommendation of American fabrics and wares of every conceivable sort. Each mis-

sionary home, whether established in great Chinese cities or rural hamlets, serves as an object-lesson; an exposition of the practical comfort, convenience, and value of the thousand and one articles which complete the equipment of an American home.

The University Place Church, under the inspiring leadership of C. S. Medbury, is making a great missionary record. The following declaration has been prepared for the signatures of the membership. If eighteen hundred members sign this declaration, it will mark a new epoch in the history of that great church. And if five thousand other churches would do the same, the offerings would advance by leaps and bounds. Here is the declaration:

"To proclaim my fervent gratitude for personal blessings through Christ; to acknowledge that I am 'debtor' to all men because of Heaven's 'unspeakable' gifts to me; to avow my loyalty as one under the great commission; to be worthy the fellowship of Christ and his apostles and the martyr spirits of the ages; to be true as an American patriot having as 'my heart's desire' the salvation of my countrymen; to measure up to my privileges as a citizen of the world having fellowship with 'every creature' and love for every land; to hold up my pastor's hands; to give true views of the mission of the church to all who come within its gates and to 'lay by in store,' as wondrous joys of heaven, the 'well done' of the Master and tributes of gratitude from those I have helped to redeem—I hereby declare myself in most sacred and prayerful sympathy with the world-wide missionary plans of the church and register my sober, though joyful purpose, to help in every way within my power to usher in the glad day when 'the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.'"

A CONFERENCE WITH THE MISSIONARIES.

The happiest group of people in the world is a company of missionaries. The cartoonist who invented the caricature of a missionary as a long-faced, side-whiskered, bilious, religionist, knew about as much about a missionary as Fido knows about quadratic equations. If you want to have all the pessimism knocked out of you, spend two days with a company of missionaries.

A conference of all the missionaries of the Society who are now in America was held at the mission rooms in Cincinnati, September 5th and 6th. It was a notable and inspiring gathering. None who attended will ever forget it. The missionaries in attendance included fourteen new missionaries under appointment and nine older ones home from their fields on furlough. To the newly appointed missionaries it was a season of encouragement, outlook, and instruction. The meeting enabled them to get acquainted, both with the older missionaries and the board, and to receive on either hand guidance for their future work. During the two days' session there were addresses by the returned missionaries dealing with the problems and victories of their work, also from members of the board and others upon the relationship of missionaries to the brotherhood at home and to each other. The sessions were inspiring and enthusiastic. We were all lifted to the mountain top of vision. One noticeable feature of the conference was its hopefulness. The message of every returned missionary rang with the confidence of a redeemed world.

The closing session was very inspiring. Brother McLean asked each new missionary to state why he or she was going out to the foreign field. The answers rang with common sense and devotion. Our brotherhood will hear from these fourteen young people. Dr. Widdowson, of Louisville, Ky., started from the rooms at the close of the conference direct for Africa. As he stood before us at Brother McLean's request, and A. E. Cory, of China, led our hearts in prayer for him all eyes were filled with tears. He hurries away to reinforce Dr. Dye, who has watched at the bedside of his sick wife for many months, while at the same time trying to carry on the great work at Bolengi.

The returned missionaries who were present at the conference were Dr. and Mrs. C. C. Drummond, of Harda, India; David Rioch, of Damoh, India; Miss Mary Rioch, of Tokyo, Japan; Dr. E. I. Osgood, of Chu Cheo, China; A. E. Cory, and Mrs. Cory, of Wuhu, China; Miss Jessie Asbury, of Akita, Japan; R. Ray Eldred, of Bolengi, Africa; and Mrs. Lily W. Molland, of Nankin, China. All of these return to their fields this fall except Dr. Osgood, David Rioch, and Miss Asbury.

The new missionaries going out are R. A. McCorkle and wife, Miss Mary Lediard and Miss Rose Johnson, who go to Japan; Mr. and Mrs.

F. L. Mendenhall, Geo. B. Baird, and Miss Genevieve Perkins, who go to China; John Lord, who goes to the Philippines; Dr. Geo. E. Miller and Dr. Jennie V. Fleming, who go to India; and Dr. Widdowson, Miss Ella Ewing, and Miss Alice J. Ferrin, who go to Bolengi, Africa.

There will be great rejoicing when these reinforcements reach the fields. Some of them will have sailed before you read this, the rest will sail in October. Let the prayers of a whole brotherhood ascend in their behalf.

IN BUSINESS FOR THE KING.

Hon. Alpheus Hardy, the princely benefactor, who did so much for missions, tells the following thrilling story of his experience. It was this good man who educated the great Japanese Christian, Dr. Joseph Hardy Neesima.

"I am not a college man, and it was a bitter disappointment of my life that I could not be. I wanted to go to college and become a minister; went to Philips Academy to fit. My health broke down, and in spite of my determined hope of being able to go on, at last the truth was forced on me that I could not.

"To tell my disappointment is impossible. It seemed as if all my hope and purpose in life was defeated. 'I can not be God's minister,' was the sentence that kept rolling through my mind.

"When that fact at last became certain to me, one morning—alone in my room—I threw myself flat on the floor. The voiceless cry of my soul was, 'O God, I can not be thy minister!' Then there came to me as I lay a vision, a new hope, a perception that I could serve God in business with the same devotion as in preaching, and that to make money for God might be my sacred calling. The vision of this service and its nature as a sacred ministry was so clear and joyous that I rose to my feet, and with new hope in my heart, exclaimed aloud, 'O God, I can be thy minister!' I will go back to Boston. I will make money for God, and that shall be my ministry."

"From that time I have felt myself as much appointed and ordained to make money for God as if I had been permitted to carry out my own plan and be ordained to preach the gospel. I am God's man, and the ministry to which God called me is to make and administer money for Him, and I consider myself responsible to discharge this ministry and to give account of it to him."

"FELLOWSHIP IN FURTHERANCE OF THE GOSPEL."

Paul told the Philippians that he thanked God upon all his remembrance of them for their fellowship in furtherance of the Gospel. He refers to their co-operation in the widest sense, in sympathy, in suffering, in

active labor, or in any other way. At the same time their liberal giving of money was a signal instance of their co-operation, and appears to have been foremost in his mind. In this respect their co-operation began in what he calls "the beginning of the gospel, when he departed from Macedonia." Alluding to that time he said, "No church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need."

This fellowship in the furtherance of the gospel continued "from the first day until now;" a period of about ten years. He had just received the gifts which they had sent by the hand of Epaphroditus. Their interest in the gospel and its illustrious representative was profound and permanent. It was not like the prophet's gourd that sprang up in a night and perished in a night. It persisted in spite of trials and losses. The apostle's absence did not diminish their ardor. From the very beginning they made the cause of Christ their own. They embarked in it heart and soul. They gave of their substance to the extent of their power, yea, and beyond their power. They gave their own selves first to the Lord, and afterward they gave their service and their money for the advancement of the interests of His Kingdom. The apostle tells them that in his bonds and in the defense and confirmation of the gospel they were partakers with him of the grace of God. Their sympathy and loving thoughtfulness cheered and charmed him while a prisoner in Rome. Their supplications to God on his behalf and their generous contributions helped him mightily as he sought to answer objections and to remove obstacles and prejudices, and nerved him for the successful advocacy and propagation of the gospel. Paul was a flaming torch. He was an incarnation of the missionary passion. He went everywhere speaking good words for the Lord Jesus. But behind him and reinforcing him was the whole Philippian church. Because of its moral and material support he did not bate a jot of heart or hope in the presence of manifold persecutions and difficulties, but still bore up and pressed right onward. As he went from continent to continent and from city to city preaching Christ to Greeks and Barbarians, to the wise and to the foolish; as he sought to win the members of the Pretorian Guard to the faith as they were chained to him in turn; as he bore witness to all who resorted to him in his own hired house and to the saints in Cæsar's household; he was sustained by what they had done and were doing for him. The least of them could and did support him in his abundant labors and sufferings. Grace had been given him to labor and to endure; the same grace had been given them.

The one great object of Paul's life was that Christ might be magnified, whether by his life or by his death. He was possessed absolutely with a sense of the worthiness of the gospel of Christ to be preached everywhere. He felt this for himself with all the power of his great intellect and great soul, and he rejoiced and gave thanks to God when he saw a church show-

ing the same devoted spirit, and showing this by cleaving to him through all the vicissitudes of his work, and following him everywhere with their sympathy and prayer. Other churches were occupied with themselves and their own little and local affairs. Their zeal was as transient as the early cloud and as the morning dew. The Galatians were warmly attached to the apostle and to the gospel he preached for a season. He says that if it had been possible they would have plucked out their own eyes and given them to him. In a short time he lamented that they were so soon removing from him to another gospel. They came to regard him almost as an enemy. It was necessary for the apostle to vindicate himself from the attacks that were made on him. It was not so in Philippi. The believers there understood him: they possessed his spirit; they partook of his boundless enthusiasm; they had a share in all that affected the gospel and him as its advocate and champion.

Paul speaks of "being confident of this very thing, that he who began a good work will perfect it until the day of Christ." ¶ By this good work he means the implantation of the missionary spirit. It was that spirit that led to the consecration of themselves, their souls and their bodies and substance to the evangelization of the world. As the first-fruits of the European mission the church in Philippi entered most heartily into all Paul's purposes and plans and did what it could to strengthen his heart and his hands. The cordial co-operation of the entire membership convinced the apostle that God was in them to will and to do of his good pleasure. He knew that Christian people may support the missionary enterprise as a substitute for the inward life, or out of sectarian competition, or for some other unworthy motive, but such support does not last long. But when their interest in promoting the gospel continues for a long period, notwithstanding opposition and persecution, it must be because their lives are hid with Christ in God. So sincere and so earnest were the Christians in Philippi that Paul was confident that they would stand fast till the day of Christ's advent. He who inaugurated the good work would complete the same.

The apostle was grateful, not for what the church had done for him as an individual Christian, but for what it had done for him while laboring for the spread and triumph of the gospel. For himself he says he had learned in whatsoever state he was, therewith to be content. In everything and in all things he had learned the secret, both to be filled and to be hungry, both to abound and to be in want. Nevertheless he tells them that they did well to have fellowship with him in his affliction. Lightfoot says it was not the actual pecuniary relief, so much as the sympathy and companionship in his sorrow, that the apostle valued. He did not compliment them as he did with a view to securing further gifts; he disclaims any such intention. He did not want "a gift;" he did want "fruit that might increase to their account." It was for their sake and not for his own that he

spoke as he did. He assures them that the gift sent him was an odor of sweet smell, a sacrifice acceptable, well-pleasing to God.

It was for such a church that the great apostle to the Gentiles gave thanks to God continually. This was a mission church and a missionary church. In response to the call of the man of Macedonia Paul crossed over from Troas to Philippi. The church was no sooner established than it began to help give the gospel to the cities and countries adjacent. The apostle says that in much proof of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality. Paul was thankful for what they had done and for what he knew they would do. Their history justified his confidence in them for the future. They were his children in the faith and he had boundless confidence in them and boundless love for them. He speaks of them as his "joy and crown, his dearly beloved and eagerly desired." God was his witness how he yearned after them all in the tender mercies of Christ Jesus. He was proud of this church and grateful for its record and for its future sacrifices and services.

The church in Philippi was held up before other churches to provoke them to do far more than they had been doing. It can be held up before churches to-day for the same purpose. For what the Holy Spirit approved in the first century he will approve in the twentieth. Every church that would have his approval and blessing now must have fellowship with other churches and with the Founder of the church in the furtherance of the gospel. Its ambition should be to be and to be known as a missionary church. That is a worthier ambition than to be known as the church with the costliest building, or the most eloquent minister, or the largest organ, or the best choir, or the largest and richest membership. The church exists to help Christ seek and save the lost; this is its sole and its supreme business. The entire membership of the church in Philippi was enlisted. Paul says, "Ye are all partakers with me of grace." The gifts were not made and the burdens borne by a few. The same should be true of every church on earth to-day. Every member should be enrolled as a contributor. The youngest and the poorest member, as well as the oldest and richest, and all between these extremes, should aid according to the ability that God has given. Every soul that intelligently and honestly accepts Jesus as Lord should be willing and eager to do what is in his power, that they may see to whom no tidings of Him came, and they that have not heard may understand. The missionary spirit is an indubitable proof of the life of God in the soul. The absence of it is positive proof that the gospel has been received only nominally. The Philippian church did not make one generous offering and then sit down contented, feeling that it had done its full duty. There was nothing spasmodic or sporadic about its giving. It began at "the first day," and continued till the time the apostle wrote. Moreover he felt assured that they were going to keep

right on for all time to come. That was as it should be now. The habit of giving should be formed, so that the offerings may be as confidently expected as the coming of the seasons. Now as then the church needs to do this for its own sake, no less than for the sake of the world that lies in the wicked one. The church is saved from selfishness and from provincialism and from worldliness and from a thousand other evils by its devotion to the cause of world-wide evangelism. God will honor the church that honors him by doing its duty; he can not honor and prosper the church that does not. It is true to-day as it was when Paul wrote that money given for the gospel's sake is an odor of sweet smell, a sacrifice acceptable, well-pleasing to God.

If all our eleven thousand churches were like the church in Philippi we could take the world for Christ in a generation. For every such church among us those who are responsible for the management and maintenance of our missionary societies thank God upon all remembrance of it.

THE JOY OF SELF-SACRIFICE.

F. C. SPURR, in B. M. HERALD.

"When the Burnt Offering began, the song of the Lord began also."—Chron. xxxix, 27.

Here is a romance of religious revival. For sixteen years the temple had been closed. Darkness, dirt, and silence reigned supreme. The fortunes of religion in Israel had never fallen lower. Yet in one brief month under the energetic leadership of Hezekiah, the worship of the Temple was re-established. Offerings flowed in so abundantly that there was an embarrassment of riches. And one day Jerusalem rang again with religious song. "When the burnt offering began, the song of the Lord began also." There was nothing gloomy in that revival. The gifts were not of constraint, but of hilarious consecration.

Sacrifice and singing. How few associate these two things! Sacrifice, as conceived by many—shall I say the many?—is a thing of gloom, of austerity. It is an exaction, a tax, which we pay to God with as much cheerfulness as we exhibit when we pay the Income Tax to the local authority. Whenever a man sacrifices under compulsion, we may be sure that he will strive to make out his "returns" at the lowest possible figure.

Self-sacrifice is the law of Christian life. All that we are and all that we possess we owe to that one grand, supreme sacrifice made on our behalf by our Holy Redeemer. He gave himself for us that we might recover our lost selves and stand before God accepted and crowned. We need to keep our spirits ever alive to this fundamental truth. It is so easy to forget it, and to yield to the vanity which would persuade us that our position is, in great measure, due to ourselves.

The sacrifice of Christ for us calls for the sacrifice of ourselves to Him. The mercies of God, says St. Paul, impel us to surrender our entire life to His service. It is our "reasonable service." We have nothing save what we have freely received; it is reasonable that we should freely give. But there are two ways of offering our sacrifice. We may do it compulsorily, or freely. Of many it may be said, "When the burnt offering begins, the complaint also begins."

Is it not often so with personal service? What means the constant appeal for workers in the home and foreign fields, but this that sacrifice for Christ lacks spontaneity? It has been frequently pointed out that if all the Protestant bodies supplied missionaries in the same proportion as that observed by the little Moravian Church, there would be at once forthcoming sufficient workers to evangelize the entire world. And (in the words of Mr. Mott) what is there that the Moravian Church has done that the rest of the church can not do?

Again, take the matter of personal giving—the giving of money—to the work of God. How much of it lacks joy! I never knew a Christian man who paid his money for cigars and tobacco with an air of chastened resignation. I have known more than one who has given his guinea to the Missionary Society with the air of a martyr. Sacrifice without joy vitiates the true sacrifice. And it forges no living link between God and ourselves.

One of the great needs of the church to-day is the restoration of singing with her sacrifices. The song must be in the soul.

How do people learn this art? In one way only: by continuous communion with our Lord Jesus Christ. It was joy that led Him to His great sacrifice for men, and only as His Spirit penetrates our spirits can we share that same joy.

Let us have plenitude of spiritual life and we have all. There would be no need then for pathetic appeals for financial help, or for workers. The joy of Christ in the soul would be impulse sufficient to make the church lay at the feet of her Master treasure in abundance. And a church overflowing with Christly joy would soon conquer this stubborn world, and bring it to the Master's feet.

THE CALL OF THE CONGO.

ROYAL J. DYE, BOLENGI, AFRICA.

The blessing of the Lord seems to be the portion of the Church of Christ at Bolengi. Our hearts were rejoiced last Lord's day in the baptism of eleven more from the kingdom of Satan to the kingdom of our Lord and Savior, Jesus Christ.

There is a very marked interest in the work here now. The evan-

gelists returned with enthusiastic reports. One village sent a deputation to see if what they heard was true, and they are a fine set of inquirers. Their town is small and is situated across the river thirty miles away. They speak another language from ours, but there is no mission working amongst them. So the native church sent evangelists there and they came back with these ten men and women to see for themselves if what they heard was true. This is Foreign Missions for the native church, and it is not the first that they have done. The out-station of "Bonkombo" is a very good example of their first attempt in that line. One of the women baptized is from there. She is the wife of one of the Christian young men and promises to be a help-meet indeed for him. There are others from there who are here now, interested in the "way," but they have not come to the point of confession yet. The evangelists there have recently made an extended visit to a race of people not yet reached by the gospel, the cannibal Baloi tribe. They are a secluded and savage race. They came to the station once and looked the white men over with the remark that we looked good eating, and they were prepared then and there to test it, but were detained by no effort of our own. We, not understanding their dialect, did not even know the trend of the sanguinary remarks. A Higher Hand stayed them, and now they are asking for the evangelists to return again and tell them more of these words of God.

The chief of a large town inland, Ikengo, 5,000 population, where we just sent two evangelists, came with his retinue to ask for them. He is now building a chapel for school and preaching purposes. The evangelists have returned from their two months' trip with very encouraging reports. A large number of those who are most interested said to them, "We want to go with you, but if we do the house will not be finished. We will stay and get it ready and when you return again, we are going along with you to hear the message from the white teacher himself." One man, who was interested gave up two wives, which means at least 40,000 rods. He still has a polygamous wife that he is going to take back to her relatives, and then he says he is coming to learn more perfectly the way of life. He has already stood some persecution for this new found hope that he has.

Only shortly afterwards he was bidden to one of his old practices, and when he told them that he wanted nothing more to do with it, they immediately hatched up a case against him and fined him 500 rods, all for the very reason that he had quit those practices. The gospel is the power of God unto salvation to-day as in apostolic times. The wealth of the people is largely their wives, and he has given these up readily.

The Bosira young men who were baptized have gone back home to open the country there themselves, and preach to their own townsmen. This, the Catholic government can not stop anyway. Brothers Creighton and Hensley want to make a trip there as soon as they can speak the lan-

guage plainly enough. Mr. Creighton is especially fitted for this itinerary work.

We shall try to hold out here until R. R. Eldred can return, when his year's furlough is finished, but I can not promise you how long we shall dare to risk it. Send another doctor if you can get one. He is just as good a missionary as any other, and there is such a need for one here. Mr. Hensey says he would not like to be left here without a doctor. The native church look to you to give them one, for they have turned their back upon the native witch doctors and have lost confidence in the native medicines. There is a large clientele who look to you for the healing for their bodies as well as their souls. The medical work has broken their confidence in their witch doctors and their charms, which are the very bulwarks of heathenism. We should have either single women, or men with their wives, for the work among the women and girls *can not* be neg-



African Evangelists and Their Wives.

lected. The life of the infant church depends upon it. Women have souls as well as men, and men alone can not carry on work among women. Some members of the Board have advised that young men should come out single the first time. It may be desirable somewhere at some time, but we are suffering from lack of women workers here now. It is quite certain that Mrs. Dye would not be ill now if we could have had women reinforcements a year ago. We do not wish to complain, for we know that you can not always influence the choice of field or those who apply, nor can you pick up a worker every day of the week. Shame to the Church of Christ at home that the traffickers in ivory and gold and rubber lack neither men nor resources for their nefarious barter of the very souls of the heathen whom they "exploit."

We are all busy now, building, working, teaching, and writing the annual report for the next mail. Mrs. Dye has not only her regular language class, but daily women from the distant towns come to her to learn more about God and for the advice they need about their intricate home relations. These all gather by her bedside and there get the comfort and help they need, and she feels she is doing some good.

Pray for us constantly, for we live on the prayers of the "rope-holders" at home.

THE RECKONING AND THE REWARD.

The reckoning time is coming bye and bye
 When our dear Lord returneth from on high;
 Have we used the precious talent he entrusted to our care?
 Have we planted it for others? Have we watered it with prayer?

To Him belong our moments and our days,
 We owe to him our gratitude and praise;
 He has given each his talent, left with each his work to do,
 When he comes to make the reckoning shall he find us faithful, true?

Our heathen brothers cry to us for aid,
 Our debt to them we still have left unpaid.
 They now live in all the darkness of a sin-benighted world,
 For we have not let them know that Jesus' banner is unfurled.

Brothers, hasten to the rescue of the lost,
 Do not linger, do not wait to count the cost;
 Not one moment to be wasted, not one talent cast aside,
 Till the heathen world rejoices that for all the Savior died.

How gladly may we wait His coming then,
 If true and faithful servants we have been;
 He will take us home rejoicing when the crown of life is won,
 And before the hosts of heaven he shall say to us, "Well done."

ANOTHER LIVING-LINK.

It is impossible for me to restrain myself longer. This afternoon, after a speech to the church board in which I explained the Living-Link and its advantages, they voted enthusiastically to recommend to the church that they attempt to become a Living-Link.

You yourselves know that it has been the dream of my life first to go as a missionary, and if that could not be, then to minister to a church which supports its own missionary.

I am persuaded more and more that what our churches need is leadership. The people are ready to go ahead.

We will from this time forth look

forward to this grand consummation. We will expect the Sunday-school to raise \$100 on or before the first Sunday in June; the Christian Endeavor Society \$100, and the church \$400. Now, that would constitute us a Living-Link, would it not?

Yours sincerely,

T. J. Gollightly, Pastor.

Bethany, Mo.

Yes, sir, the above offering will constitute your church a Living-Link. There are at least fifty churches in Missouri that should follow this good example at once. You are right. The people are ready to go ahead. We are glad to have your enthusiastic leadership.

FROM THE MISSIONARIES.

CHINA.

China Awake.

China is not only awakening, she is awake. The China that I found fast asleep on my arrival at Shanghai fifty years ago is now all alive, and going to school again, and doing so willingly, gladly, eagerly. What an opportunity is opened before the Church in this land! There is no reason why China should not be evangelized within this century, so far as China herself is concerned. Everything depends on the church. A dead church may prevent it; nothing else can.—Dr. Griffith John.

The New Patriotism.

Dr. W. E. Macklin, Nanking.

The Chinese are devolving a most intense patriotism. The soldiers, students in the school, and even the children on the streets, are singing such sentiments as, "The red men and the black man are becoming extinct, and now they are after the yellow men. We will combine and resist the aggression. They are about to divide the country like a melon or pea. Let us arise and resist the aggression and die for our principles. Glorious is death fighting for native land. Japan conquered Russia. Degraded is the heart of a slave. India has forever fallen into hell. Let us rise and demonstrate that the yellow race are the superior people."

In order to strengthen the boycott against American goods, many lies are being told of Americans killing Chinese. The Chinese have a certain measure of justice on their side, as there has been much aggression and robbery of territory. They also are appreciating the fact that the most effective way to plunder a country is to get possession of all the mines, railways, and valuable lands, and thus

have a net like a spider's web to entrap the people and to impoverish them. They are making a strenuous effort to regain possession of concessions of mines and railway franchises. We wish the Chinese great success in all patriotic efforts, but deplore the fact that many lies are circulated, especially about America. We regret, too, that all foreigners are looked upon with suspicion—the friends of China as well as the thieves who desire to plunder the natural resources of the country. Let us hope that enlightenment may come before the storm of revolution begins.

An Out-Station Incident.

W. R. Hunt, Chu Cheo.

The usual visit to the village church at Kwan wei from Saturday till Monday was always a refreshing labor of love. The native Christians always looked for us, and we made calls in the evenings on the neighbors and shopkeepers in the village, most of whom are Christians. On this particular evening in question we had started a little late from Chu Cheo, and the journey of fifteen miles over rough country was a little trying, as the roads were heavy with rain. Chinese roads, with their ruts, mud, slush, and rocks, are fearfully and wonderfully made. This was a record trip for mud!

My faithful horse took to it as ducks take to water. He was a free-born Mongolian broncho. O, the Chinese sermons I have preached over en route to the stations on his brawny back! We reached the Kwan-shan pass about sunset. Here the scenery was wild and lonely. Memories of being attacked by robbers in this pass came over me.

How the artillery of the thunder could crash through those hills and the

flashing swords of fire sweep its valleys! There was a sudden stillness—nature's calm before the tempest,—then the trees began to bend low, as if in awe and reverence. Like the marshaling of big black bat alions of clouds, challenging all nature, did those elements surge and foam and break in fury.

Suddenly my steed leaped forward, as if charged by an electric battery! He dashed over the pass and along its ridges, too near to assist calm meditation. At the critical moment, and just as he was about to blindly take a bath in a large pond, I caught the buckhorn on the front of my cowboy saddle, and, thanks to spring and a good girth, made a good ascent and a quicker descent into a safe, soft, and roomy mudhole! It was my inning, and he was "caught out!"

The missionary steed left me alone. As I walked through the small town of Chu-lung kiao, adorned with rich yellow mud, the stoical natives informed me my horse had gone ahead. He knew the mission station. Walking in after dark, drenched, besmeared from head to foot, we were none the less welcome, and the warmth and hospitality and homelike reception Evangelist Shi and wife gave me will remain in my memory forever. Evening prayers that eve were as a dream of heaven. The services of the Lord's-day were beautiful and impressive. They had hardly expected me, and we had not expected such a blessing as came to us, like the glad surprise of a splendid view, meeting the wearied eyes of some tired traveler at some unexpected turn in the road.

"Red" or "Second Girl."

Miss Mary Kelly, Nanking.

About two years ago, when I was in the country on one of my evangelistic trips, as I left one of the villages, a girl about fourteen followed me out

and talked as we walked. She said that her mother was a widow; that only herself and little sister were with her mother, and that they had had such a hard struggle and had seen so much trouble, that if it was true that there was a happy place such as I had told about (heaven), she asked if it would be possible for her—a girl—to go to it. I assured her of Jesus' promise, "Whoever will, may come." "Then what must I do, that I may go?" she asked. I explained to her the way of salvation as simply as possible. She walked along for about two miles. She then turned back, and we mounted our donkeys and rode on, praying that this soul might find the light. I have made about three visits to her village. Each time she has taken us to her home and done everything for us possible. We were only in the village a day at a time, and with a large crowd surrounding us all the time, it was very difficult to give her the instruction she needed. I tried to persuade her mother to let her come to school even for a few weeks, but she said she could not spare her. Their business is buying and selling fuel, and "Red" (the girl's name) does the weighing of it.

Last March, however, the mother consented to let her come about the middle of April, for she said at that time they would have very little to do in their business. I went to bring the girl over, as the mother could not leave the home then. She staid till school closed—about forty days. During that time her mother came to see her, and was delighted with the school. I never saw a person learn more in the length of time that "Red" did. The day before she left I took her to my room and questioned her. She could tell me the life of Christ from the beginning to end, and give things in their proper order. She was so happy in her knowledge! When I took her home at the close of school,

she kept saying she owed me so much for bringing her over and giving her the privilege of learning more of Christ, and that now I was at the expense of taking her back again, she did not know how she was going to repay me. I said: "I can not be in your village all the time. If you will tell your people about Christ, tell them this good news you have heard, I will be more than repaid for any trouble I may have taken."

We reached the village a little before dark. As soon as we were in the house the neighbors crowded in. The women would say, "O second girl (the ordinary appellation of the second daughter), you have come back." She would say, "Yes," and smile happily. "Why, you are so white—like a flower." She would smile again, and then begin to tell them what she learned in school. After supper the women crowded into the chapel. This girl spoke to them with such earnestness and zeal that they listened very attentively for a long time. Do pray that her zeal may continue, and that she may ever be a faithful follower of the Christ, and that many of her village may be won to Christ.

Some of the Results of the Union Revival.

Miss Emma Lyon, Nanking.

Last April we had a union revival of all the churches of Nanking. Miss Yu, a Chinese lady, led the meetings for women, and Dr. Li, a Chinese gentleman, led the general meetings. They are both Spirit-filled servants of God, and we had the best revival that we have ever had in Nanking. The Christians yielded themselves in deeper consecration, and many gave themselves to Christ for the first time. In our own church twenty-seven have been baptized since the meetings. The last group of six who were baptized were very representative of the church

of Christ. One was a member of the proud Confucian literati, who so seldom yield their allegiance to Christ. Another was a rich merchant, over sixty. Three years ago he wished to become a Christian, so he was told that he would have to give up opium-smoking. He went to a Shanghai hospital, and took the treatment for breaking opium, and has since been true. After this long wait he was received into the visible body of Christ. Another was a farmer from across the Yangtse, and the other three were servants—all faithful to their earthly masters, and we pray they may be to their Heavenly Master.

CUBA.

The School Opened.

R. R. Hill, Matanzas.

We opened school on Wednesday, with twenty-two pupils present. Six have entered since. Of these twelve are boys and sixteen are girls. We expect three more boys on Monday morning. There will very likely be more later on. They are a very bright set of children, and we have prospects for a fine year's work.

Our assistants are the same two young Cubans we had last year. We will need for the young man \$45, and for the young lady \$27.50 a month. We expect to run the school for nine and a half months.

A Chapel and a Man Needed.

Melvin Menges, Matanzas.

Week before last I held a little protracted meeting. In spite of the revolutions and the rain, we had excellent audiences and seven confessions. So far, the revolution has produced little stir in Matanzas. Last week I was in Union again. People were more aroused there, and our audience fell off accordingly.

I am sorry that you can not send

a man at once for that place. When can you promise one—I mean approximately? A man and a chapel are very much needed. Can you not let us have the chapel if we can not have both now? I can keep things alive there, I think, but it will be totally impossible for Mr. Hill to manage all the work next summer when we go north. He must have help, or some of the work will have to be dropped then. A man sent out next year will not be worth much at once. He ought to be here now.

INDIA.

From Death to Life.

E. M. Gordon, Mungeli.

Some months ago a young man was carried to the Mission Hospital in Mungeli. He was sick unto death with rheumatic fever. His joints were swollen and painful, so that he could not walk, and every movement of his limbs was fraught with pain. This young man was a teacher in one of the government schools in the district. He remained an in-patient in the hospital for many months. Dr. Anne M. Gordon treated him daily, and gradually he was relieved of pain and able to walk. While in the hospital he heard the Scriptures read daily. He was given a Gospel for his own use. Before leaving the hospital he expressed his wish to become a Christian. He is now teaching in one of the mission schools, and when he is able, to persuade his wife to join him, he says he will be baptized.

Recently the Government Inspector of Schools found him teaching his class in the mission school. The inspector was greatly surprised to find him well and at work. He had known of his severe illness, and, not having heard of him for months, he concluded that he had died. He said the Mission Hospital had done a great work in

bringing this man to life. We believe this young man has come back to life in more senses than one. He has passed from death unto life.

Experiences in Camp.

Mrs. Helen A. McGavran, Damoh.

Our camp is in a group of new villages, and the experience takes us back to our first years of itinerary work, when all the villages were new, when the people were strangers to us and we to them, and our gospel was stranger yet; so much so that the people would not and could not believe but that we had some ulterior motive, something personal to gain in coming thus among them.

But they are friendly, and invite us into their courtyards. Mr. McGavran always gets a good congregation, a congregation, too, that will listen while he preaches, and it has been interesting to me to see how he manages a crowd, even of these new people, silencing a group of chattering women, perhaps by telling them to "eat shame," interesting and quieting a group of noisy boys, and keeping fifty people or more listening intently to straight preaching for often an hour at a time.

Among the women I get smaller numbers, except on a first visit, when they crowd in in curiosity, and if from among twenty I can get five or ten to listen attentively, I am well pleased.

There is a great deal of sickness this year—skin diseases, aggravated, probably, by the scarcity of water. Even I have been drawn into the giving of medicines, but though I have urged the people to bring their suffering little ones for medicine, not one has come. They are afraid; they can not believe that we can be giving medicine and relief in the way in which we profess to do. There must surely be some witchcraft or something wrong behind it, they think.

Next year it will be different. They will have inquired in the meantime and heard of the experiences of other villages, and they will be more ready to trust us. That they do not know more of us seems strange, when we have visited all the villages north and west within five miles of them for years; but they are cut off on both those sides by a deep river which has no good fords (it is this that had kept us from going there sooner, for so many other places are within reach), and they know little or nothing of their neighbors on those two sides. But we do not feel discouraged; we are thankful that we have been able to make a beginning, and we hope that the promise of harvest in neighboring fields will help to hasten the harvest here, too.

The Second Centennial Celebration.

O. J. Grainger, Harda.

On July 9, 1706, the first Protestant missionaries arrived in India. They landed at Tranquebar. On June 11, 1906, the two hundredth anniversary of the event was celebrated in most of the cities of India. I was present at the celebration in Jubbulpore. The largest hall in the city was rented for the gathering, and it was filled with Indian Christians. Dr. Johnson, of the Methodist Mission, presided. Behind him on the platform were seated the missionaries of Jubbulpore. In front of him, in the center of the building, were Christians who had been brought up in orphanages. There were about two hundred. On the right, filling one side of the building, were those who had been converted from Hinduism and Mohammedanism. There were more than two hundred of them. On the left were seated those whose parents had been Christians. They were not quite two hundred. So there were about six hundred Christians in Jubbulpore to cel-

ebrate the second centenary of Protestant missions in India.

One representative of each of the above-mentioned classes addressed the audience, and afterward Mr. Malony of the Church Missionary Society spoke. The songs and the prayers and the speeches were full of enthusiasm and courage, especially the speech of Mr. Ghosal, a convert from Hinduism. Mr. Malony is an Englishman, and he spoke very appreciatively of the work of American missions in India.

It was an inspiring sight, and the memory of it will encourage us for many days.

The Summer School.

Mrs. Virginia Brown, Jubbulpore.

The following advertisement was printed and sent to the different stations:

"Summer School,"

July 9th to 21st, inclusive;

Course of Lectures (all in Hindi).

All evangelists and teachers will be welcome. The purpose of this course of lectures is provide instruction for mission helpers, who are most of the year engaged in their work. Such subjects have been chosen as will bear upon the great theme, "Preach the Word." For further particulars, address George W. Brown, principal, Christian Bible College, Jubbulpore."

Brethren Adams, Menzies, McGavran, and Grainger responded to the call for teachers. On Friday Mr. Brown and myself returned from Landour, whither we had gone for our vacation. On Saturday both teachers and students began to gather in.

Monday school began with twenty men, eager to hear and know more. This work was begun with fear and trembling, as some had discouraged it, feeling that in so short a time nothing could be accomplished. The first day there was with some an air of indif-

ference, but gradually this gave way to one of interest, and then to eagerness. After the first morning not one was late to his place. The teachers said, "We have thoroughly enjoyed this, for the men have shown so much interest." M. J. Shah, who has been eight years in Harda, said, "I have learned and heard what I never learned and heard in my life before. I wish I could get this kind of instruction year by year." Yakub Masih T. Harda said, "I have come to a fuller understanding of Christian life and kingdom of God." B. Abraham, of Bilaspur, "I have enjoyed the fellowship with the brethren and many other matters." John Joseph, of Mahoba, "Increase of knowledge, preparation for work, and how to draw people." Kunhaiya Lal, of Mahoba, "I am a new Christian, so I was benefited by all the subjects. I was baptized on January 14, 1906, so I received a great deal of benefit." Charan, of Mungell, "A better understanding of difficult matters in the Bible, and how to explain things to others are some of the things learned." These latter are literal translations from Hindi.

On the second Thursday we invited them all to our bungalow, telling them we would provide the feast for the physical man, but they must for the mental. Bible-reading, praying, singing, and speaking formed the pastime for the evening.

During this time of fellowship, plans were discussed for the formation of a Home Missionary Society, also for organizing a Benefit Society. The mingling together has been good for us all. They go back to their stations strengthened for the coming year's work. We feel that our efforts in their behalf have been in a great degree successful. The summer school is now an established institution.

THE PHILIPPINES.

Slow Business Methods.

B. L. Kershner, Manila.

I find that in this place everything is done at an expenditure of double the amount of time, energy, patience, and expense required in the United States.

After a long period of hunting, I have found a few sites for the mission house which I am ready to submit for approval or disapproval to the members of the mission and my local committee. No one could have foretold the amount of labor that is spent in securing a bit of ground in this place. This is due partly to the fact that the friars own great blocks of the best ground in the city, and partly to slow business methods.

Our work is apparently doing well. Twenty-four were recently baptized at Baliuag and San Louis. We have another opening in Corazon de Jesus, and baptized another in Intramuros. There is a good report to come in from Pasay. The people are purposing to build Nipa chapels in Bulumbayanan, Panay, San Louis, and Baliuag.

I am still in the hospital. Progress is slow. Dysentery in the tropics is all that it is said to be. I am allowed to go out every day, and thus keep up my work.

Monthly Report.

C. L. Pickett, M. D., Laoag.

Number of treatments, 447; number of new patients, 69; whole number of patients, 218; outside calls, 36; outside town visited, 2.

Beginning with this month, I have employed a second helper, Stephen Salmon. I shall use him as a teacher and preacher. He was a teacher in the public schools, and became a

Christian about three months ago. He began to preach as opportunity offered. He appeared to have some talents, so we thought we had better put them into service constantly. I give him from one to one and a half hours of study in the Bible every day. We expect to send him out on each Sunday to some of our outside points when he is properly instructed. He has the English language, so that he can speak in English as well as in his native tongue. If you have any person or church that wants to support him with \$12.50 a month, here is a chance. This man has started in at \$7.50, but he must have a horse, and we will allow him \$2.50 more for that. Then, as his efficiency increases, we shall raise his salary little by little. The opportunity for evangelistic work is unbounded, but we have very little material that is yet qualified for it. Yet the gospel is being heard by a constantly increasing number. The prospect for the spreading of the kingdom is bright.

Manila Notes.

Manila is a city of 300,000 souls.

Two hundred and ninety thousand of its population are pagan or heathen.

It is the social, commercial, and religious center of a population of 7,000,000.

We must improve the present opportunity, or later pull against the current.

Here is the seat of government, here are the factories, warehouses, colleges, the wealth and strength of the islands.

Here every vessel that comes to the Philippine lands; here the railroads center; our shipping all goes out from this port.

The resident of Manila is looked upon by the provincials as a being of a higher class; he has an influence to which they can not aspire; they con-

sider it an honor to imitate him in almost every way.

This city is the Mecca for all the provinces. The rich come here to be educated and enter business; the poor to find employment; all to see and be seen.

Prevailing influences here determine general conditions throughout the islands. This fact is recognized by the government, the merchants, the educational department. Here we strike at the head of this heathenism.

Just now the Filipino is susceptible to the preaching of the gospel. He hears with deep interest, and every effort is rewarded with abundant converts. This will not be true when Rome gets her forces in the islands reorganized and puts in the field the large body of native priests she is now training.

Gratifying Success.

W. H. Hanna, Laoag.

I have just returned from a visit to Aparri Station, which, at present, is manned by Buenaventura Garcia. A fine work has opened. I visited the coast towns and barrios between Aparri and Claveria, and the people are open to receive the Word of Life. Five were baptized in Claveria, and an evangelist will soon go to that point and preach. At Aparri thirty-three were baptized, and eight in Canayon, a place near Aparri. A church of seventeen members was established at Namaoc. Four have been baptized recently in San Nicolas. The Laoag chapel is now under roof, and approaches completion.

AFRICA.

Bolla: A Christian Mother.

Mrs. R. J. Dye, Bolengi.

The Church of Christ at Bolengi numbers one less on earth, but one more in heaven since the home-go-

ing of our sister, Bolia. She was a Christian but one short year, but verily she shall have her reward. One of the oldest women in the church, Bitoko was the means of this woman's conversion. She had relatives in a district some ten miles from Bolengi by canoe, and when visiting there, gathered the women together to teach them of her own new-found Savior, no evangelist having as yet reached there. Two hearts were open to the message, one a very old woman, who has no living relative, and the other, Bolia, a young woman, mother of a little boy. During subsequent visits, these two became more and ever more earnest in their desire for this personal Savior, and eventually accompanied Bitoko home to Bolengi. Here they remained several months, attending every service and coming for special teaching almost daily, drinking in every word, the old, old story becoming more wonderful to them all the time. In March, 1902, they were baptized and then returned home rejoicing, coming back as often as possible for the Lord's-day services, and always sending messages, together with their offerings, whenever detained. A few months later we received word of Bolia's serious illness and personal messages that she was faithful, but unable to come. A little later she was brought to us, but her disease was incurable, so they carried her back home, and as she left us she said, "I am in God's care; let it be as he wills." Yet a little while longer she lingered, suffering intense but patiently, always assuring every one of her faith and hope in a life to come, then quietly went to sleep to awake in a better world, leaving her little boy an orphan.

The foregoing was written several months ago and quite forgotten until a recent event recalled it. A few weeks ago Bitoko went for another visit to Bakanga, and while there in-

quired for Yoko, the little son of Bolia. To her indignation she found they had sold him away to another village for 1,000 brass rods, about \$10. She demanded the child, as none had a right to sell him, their only excuse being that he was such a nuisance and no help to them. We wondered at her long absence, but found that she had waited until they brought her the child, whom she then insisted on taking home with her. She came with him to us, and a sorry sight he was, nearly starved to death and crippled up dreadfully. She put her old motherly arms about him, and said, "I straighten his shoulders every day when I bathe him; so soon he will be all right." Bitoka is a widow and supports herself, so it is no little thing for her to take this child, who is weak and unattractive, yet he is the son of a Christian mother. To you this may seem a very little thing, but to us it means so much, as no heathen would ever do such a thing, nor would all Christians. Surely the King will say unto her: "Verily, I say unto you, Inasmuch as ye did it unto one of these, my brethren, even the least, ye did it unto me."

Now two Christian men and their wives have gone to teach in Bakanga, carrying with them a wooden cross to mark the last resting-place of Bolia.

TIBET.

Missionary Experiences.

Dr. A. L. Shelton, Ta Chien Lu.

It is long since I have written you, but typhus fever is not conducive to correspondence. I would like to send you my photo if I could get one taken, only my head is shaved as bare as a llama's, and I do not believe you would care to see me. I represent but a small portion of the working force here, but I would like to tell you what the rest are doing. Mr. Ogden is studying very hard both Chinese and

Tibetan. This is necessary at this place. He is trying to get a Chinese house ready to live in. In addition, he is helping Dr. Shelton in the dispensary and teaching English to the schoolboys every day.

Mrs. Ogden is studying Chinese, and with the help of Dr. Shelton and a Bible-woman, she and I have woman's meeting once a week, and feel that we do a little, though circumstances are very difficult for us. Dr. Shelton goes to the shop at half-past seven and teaches the boys arithmetic and geography until nine. Then he comes home and studies Chinese one hour and Tibetan two hours. He goes to the dispensary at one and remains until three or four, and at night

there is usually a meeting with the boys, six of whom have asked for baptism. Or, we have practice in singing with our organ, as we have none at the shop now. I am teaching three of the schoolboys music, so when we get an organ they will be able to play for church service.

At the dispensary the doctor has all kinds of cases and operations, from leprosy, cutting off frozen feet and legs, operations on rotten bones, and all kinds and conditions of skin diseases. Yesterday he performed an operation on a little baby's arm that a pig had eaten the hand off. The pig had also eaten one of its ears. This is only a little of the work of every day.

SUNDAY-SCHOOL DEPARTMENT.

The Little Widows of India.

There's a little girl over in India,
No bigger nor older than I,
Who never laughs nor smiles at all;
I'm sure you wonder why.

I just can't understand it myself,
How such a thing could be;
For the little girls all over the world
Should be happy, it seems to me.

I think God wants us to laugh and
smile—

At proper times, you know—
For he made the beautiful sun to smile
On this wonderful world below.

But this little girl, no bigger than I,
So sad across the sea,
Is a widow already—'t is true, they
say—

How strange it seems to me.

I can't understand it myself at all.
A widow's an outcast, they say;
No home, no friends, and no one to love;
Just hated, and in the way.

She didn't choose to be widow, or
wife,

Or betrothed, our teacher said.
But a widow's a widow indeed over
there.

If husband or lover is dead.

Unloved, unloving, they die in their
pain;

No hope when they go to their
grave;

So strange, don't you think? that this
can be,

Since Jesus has died to save!

Since the beautiful story of Jesus'
love

They're just beginning to tell
In India's darkened, sin-blighted land,
Where the little widows dwell.

I sometimes wonder, though I'm very
small,

If, perhaps, in a long, long while,
God will want me to go and try to help
The little widows to smile.



Ramabai.

This noble Christian widow is doing a splendid work for her unfortunate sisters. There are 25,000,000 widows in India, 77,000 of these under ten years of age. A Hindu widow must shave her head, and live the life of a slave.

Mary's Investment.

Here is a true story about a little girl, whom we shall call Mary. On her seventh birthday she got from her father, who lived in India, money with which to buy a Bible. No doubt Mary immediately began to picture to herself what a beautiful Bible she would buy, for the money sent by her father was enough to get a very handsome one indeed. But before the Bible was bought an idea occurred to Mary.

"Grandmother," she asked, holding out her precious money, "is there enough money here to buy **two** Bibles, instead of one?" "Yes, dear," replied her grandmother, "but what do you want with **two** Bibles?" "O," said Mary, "I want one for myself and one to send to India for some little Indian girl just seven years old like me, who hasn't any Bible of her own."

And so it came about that Mary got not nearly such a pretty Bible as she had expected to get at first. But she

didn't mind about that, for she was thinking not about herself at all, but about the surprise birthday present she was sending out to the little unknown girl in far-off India.

A letter was written, asking that when the book was given to its new owner the name of the little Indian girl should be written on the fly-leaf, and, after the name, the words, "From Mary ———." A new petition was added to Mary's evening prayer, for night by night without fail the little English child prayed to God to bless the little Hindu girl who had a Bible like her own.

Years passed by, and Mary grew up to be a woman, and in 1882 she went out to India as a missionary. One day, not very long after her arrival, she was visiting some zenanas along with a native Bible-woman, who was a very earnest Christian. In the course of conversation it somehow happened that the Bible-woman heard for the first time the young missionary's name. A look of glad surprise crossed her face, and, hurriedly putting her hand into her pocket, she drew out a book, and eagerly signed to her companion to read what was written on the fly-leaf. Mary looked, and read **her own name!** Yes, this earnest Christian woman was the little Hindu girl whom she had remembered so often in her prayers.

God had blessed little Mary's first piece of missionary work, for it was through reading that Bible that this native woman had become a Christian; and now that Mary was a woman, she was to have the joy of having as her companion and fellow-worker the very one for whom she had prayed so long ago, and so far away.—Children's Missionary Friend.

Why not enlist your Sunday-school in the Station Plan? If your school can give \$50 on Children's Day it can be a shareholder in some mission station in the Foreign Field and have that for its particular work. This will entitle your school to report letters, missionaries' pictures, and much interesting matter from that field. Write the Foreign Society, Box 884, Cincinnati, O., about it.

CHRISTIAN ENDEAVOR DEPARTMENT.



One of the Science Classes, Damoh, India.

Aman began to earn his living two years ago in our Mission Press. He is a faithful and trustworthy young man, and well deserves the wife, of whom Miss Lackey wrote, "She is one of our best and truest girls."

Friends at home, can there be found a better paying investment than supplying the means necessary to fit these people for the indwelling of the Holy Spirit? Is not money well spent that goes to transform these heathen children? Would you deny them their inheritance? How many darkened lives are you responsible for? The need is great for men who are willing to endure whatever comes. Men, money, and prayer are earnestly asked for.

Virginia Brown.

A Wedding at Jubbulpore.

Several years ago hungry and homeless, led by their great need to seek help from those who believe that "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me," Aman and Mehingya were taken, one into the Damoh, and the other into the Deoghur Orphanage. To-day the scene changes. Two bright, well fed, and well clothed young people, happy in the thought, "We are children of a King," take their places in front of George W. Brown to be united in holy wedlock. Previously the students had arranged palm branches, cut flowers, and potted plants, in such a way as to make the

room very pleasing to the eye. We, in the house, had made a two-storied wedding cake, covered with white frosting. The students and Press men had been given a half holiday in honor of the occasion. The bride cut the cake with the knife her husband uses in the printing press. The groom was too shy to eat (unusual occurrence). Our heathen servants had never seen a Christian marriage ceremony. Imagine our dismay, when in the midst of it, our gardener walked in, and before we knew, had a garland poised over the preacher's head. We heard the word "go," and a very shame-faced man walked away. He soon recovered, and when the ceremony was over, we all submitted to be garlanded.

Missions to Africans.

You will doubtless consider this subject in your Endeavor prayer meeting the last Sunday of this month. It should be a very interesting meeting. Make your plans for it at once. The reports of our work in Africa are most thrilling. Write us for literature on our Mission Station in Africa. It will be sent you free of charge.

Try It.

Enclosed please find \$10 for Missionary Campaign Library No. 2. I believe it will prove a most profitable investment. I am a believer in missionary reading. Two weeks ago I announced at morning service that I wanted twenty people to take a book each at fifty cents, in order to secure the library. They were glad to do so, and after a second announcement last Lord's day the thing was done. The agreement is to read the volume and then place it in the library at the church. I thought this plan would secure a wider reading than simply drawing on the treasury for the amount. Next year we will secure another list of books for the library.

H. J. Reynolds,
Camp Point, Ill.

SOME THINGS WORTH KNOWING.

We are striving for 500 mission study classes in "The Christian Conquest of India" this year. Why not have a class in your church?

The "Station Plan" of missionary support is proving very popular. This is for the small churches especially. We will gladly send you a booklet giving all information.

The Foreign Christian Missionary Society is preparing an exhibit for the Convention at Buffalo. It will be the finest ever presented to our people. Don't fail to visit it in "Exhibit Hall" on the second floor of the Convention Hall.

BOOK TABLE.

Christian Missions and Social Progress.

Volume III. By Rev. James S. Dennis, D. D. The Fleming H. Revell Co., Chicago. \$2.50 net.

This volume completes this great work, for it is a great work, the greatest in its field. There are many interesting missionary books, but none to compare with this in the abundance of the materials which it presents. The author has searched the whole world for facts and illustrations. This work is a veritable gold-mine; it will remain that for all time to come. Nothing can make its facts other than inspiring. Every library should contain these volumes. They are indispensable to any one who wishes the latest and best information.

The Young People's Missionary Movement. By Charles V. Vickrey. Published by the Movement, New York.

This Movement is only four years old. The Student Volunteer Movement sought to enlist young people as missionaries. It was soon seen that a parallel movement was needed among the millions of young people who are to remain at home, in order that the funds may be forthcoming to send out those who are willing to go. A series of text-books has been written; maps and charts and leaflets have been prepared; conferences have been held to stir up teachers of young people to see the need and to help meet it. This is one of the notable movements of our time.

Out of the Depths.

Out of the depths they cry,
That countless throng
Of those who know Thee not,
Yet for Thee long.
Unheeding, can we turn away?
Is it from lips, or heart, we say
Thy Kingdom come?

Let Thy great Love o'erflow
The lives of all,
That streams of Love may reach
To those who call.
Can children of one Father be
Content till all draw nigh His knee,
And all come Home?

Our lamps are dim; they give
But little light;
Can we thus change to day
The heathen night?
Spirit of God descend with fire,
Rekindle in us fresh desire
To shine for Thee!

Out of the depths they cry;
We can but hear.
What wilt Thou Lord—ourselves,
Or those more dear?
O, lead us each to take some share
In answering our daily prayer,
Thy Kingdom come.
—Emily Yeo, in the Missionary.